

CONFIDENTIAL.]

[No. 6 of 1889.]

REPORT

NATIVE PAPERS

FOR THE

Week ending the 9th February 1889.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Kasipore Nibási" ...	Kasipore, Burrisal ...	.....
<i>Fortnightly.</i>				
2	"Ahemmadí" ...	Tangail, Mymensingh.	.....
3	"Ave Maria" ...	Calcutta	.....
4	"Divákar" ...	Calcutta	.....
5	"Gaura Duta" ...	Maldah	.....
6	"Grambási" ...	Uluberia	.....
7	"Púrva Bangabási" ...	Noakhally	.....
8	"Púrva Darpan" ...	Chittagong	700	
9	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....
<i>Weekly.</i>				
10	"Arya Darpan" ...	Calcutta	102	
11	"Bangabási" ...	Ditto	20,000	1st February 1889.
12	"Burdwán Sanjivani" ...	Burdwan	302	2nd ditto.
13	"Chandra Vilásh" ...	Berhampore	.....	29th January 1889.
14	"Cháruvartá" ...	Sherepore, Mymensingh	500	26th ditto.
15	"Chattal Gazette" ...	Chittagong	.....	27th ditto.
16	"Dacca Prakásh" ...	Dacca	450	
17	"Education Gazette" ...	Hooghly	825	3rd February 1889.
18	"Garib" ...	Dacca	.....	1st ditto.
19	"Hindu Ranjiká" ...	Beauleah, Rajshahye...	200	
20	"Jagatbási" ...	Calcutta	.....	30th January 1889.
21	"Murshidábád Patriká" ...	Berhampore	508	
22	"Murshidábád Pratinidhi" ...	Ditto	.....
23	"Navavibhákar Sádharaní" ...	Calcutta	1,000	4th February 1889.
24	"Prájá Bandhu" ...	Chandernagore	995	1st ditto.
25	"Pratikár" ...	Berhampore	600	
26	"Rungpore Dik Prakásh" ...	Kakiniá, Rungpore	205	24th January 1889.
27	"Sahachar" ...	Calcutta	500	30th ditto.
28	"Samaya" ...	Ditto	2,350	1st February 1889.
29	"Sanjivani" ...	Ditto	4,000	2nd ditto.
30	"Sansodhini" ...	Chittagong	800	24th January 1889.
31	"Santi" ...	Calcutta	.....	6th February 1889.
32	"Saráswat Patra" ...	Dacca	400	
33	"Som Prakásh" ...	Calcutta	1,000	4th ditto.
34	"Srimanta Saudagár" ...	Ditto	.....
35	"Sulabha Samáchar and Kusadaha" ...	Ditto	3,000	
36	"Surebhi and Patáká" ...	Ditto	700	31st January 1889.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
37	"Dainik and Samachar Chandrika" ...	Calcutta ...	7,000	3rd to 7th Feb. 1889.
38	"Samvad Prabhakar" ...	Ditto ...	200	1st to 4th & 7th ditto.
39	"Samvad Purnachandrodaya" ...	Ditto ...	300	31st Jan. & 1st to 6th ditto.
40	"Banga Vidyá Prakashika" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
41	"Dacca Gazette" ...	Dacca ...	.....	4th ditto.
HINDI.				
<i>Monthly.</i>				
42	"Darjeeling Mission ke Másik Samachar Patrika." ...	Darjeeling ...	.....	10th January 1889.
43	"Kshatriya Pratika" ...	Patna ...	.....
<i>Weekly.</i>				
44	"Aryavarta" ...	Calcutta ...	.....	12th & 19th January 1889.
45	"Behar Bandhu" ...	Bankipore ...	.....	17th, 24th & 31st ditto.
46	"Bharat Mitra" ...	Calcutta ...	1,500	7th, 14th & 21st ditto.
47	"Sár Sudhánidhi" ...	Ditto ...	500	
48	"Uchit Baktá" ...	Ditto ...	4,500	
49	"Hindi Samachar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
50	"Jám-Jahán-numá" ...	Calcutta ...	250	11th, 18th & 25th ditto.
URDU.				
<i>Weekly.</i>				
51	"Aftal Alum Arrah" ...	Arrah ...	.....
52	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	.....
53	"Anis" ...	Patna ...	.....
54	"Gauhur" ...	Calcutta ...	196	11th & 20th ditto.
55	"Sharaf-ul-Akbar" ...	Behar ...	150	
56	"Al Punch" ...	Bankipore ...	.....	14th & 21st ditto.
<i>Bi-weekly.</i>				
57	"Akhbar-i-darusaltanat" ...	Calcutta ...	340	
<i>Daily.</i>				
58	"Urdu Guide" ...	Calcutta ...	212	10th to 26th ditto.
URIYA.				
<i>Monthly.</i>				
59	"Taraka and Subhavartá" ...	Cuttack ...	.....
60	"Pradíp" ...	Ditto ...	.....
61	"Samyabadi" ...	Ditto ...	.....
<i>Weekly.</i>				
62	"Utkal Dípiká" ...	Cuttack ...	200	19th & 26th ditto.
63	"Balasore Samvad Váhika" ...	Balasore ...	205	17th & 24th ditto.
64	"Uriya and Navasamvad" ...	Ditto ...	.....	16th & 23rd ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
65	"Silchar" ...	Silchar ...	.....	28th ditto.
<i>Weekly.</i>				
66	"Paridarshak" ...	Silchar ...	450	

Name of the person		Address		Occupation		Date of birth		Date of death	
John Doe		123 Main St		Teacher		1880-01-01		1950-01-01	
Jane Smith		456 Elm St		Homemaker		1885-03-15		1965-03-15	
Robert Johnson		789 Oak St		Farmer		1890-05-20		1970-05-20	
Mary White		101 Pine St		Nurse		1895-07-10		1980-07-10	
William Brown		202 Cedar St		Engineer		1900-09-05		1990-09-05	
Elizabeth Green		303 Birch St		Librarian		1905-11-25		1995-11-25	
Thomas Black		404 Spruce St		Doctor		1910-01-10		2000-01-10	
Margaret Gray		505 Willow St		Artist		1915-03-01		2005-03-01	
Charles Hall		606 Ash St		Lawyer		1920-05-15		2010-05-15	
Susan King		707 Hickory St		Musician		1925-07-20		2015-07-20	
David Lee		808 Maple St		Scientist		1930-09-10		2020-09-10	
Anna Miller		909 Poplar St		Writer		1935-11-05		2025-11-05	
George Wilson		1010 Sycamore St		Businessman		1940-01-25		2030-01-25	
Helen Young		1111 Walnut St		Teacher		1945-03-10		2035-03-10	
Frank Adams		1212 Chestnut St		Engineer		1950-05-01		2040-05-01	
Grace Baker		1313 Elm St		Homemaker		1955-07-15		2045-07-15	
Edward Clark		1414 Oak St		Farmer		1960-09-20		2050-09-20	
Dorothy Evans		1515 Pine St		Nurse		1965-11-05		2055-11-05	
Harold Foster		1616 Cedar St		Engineer		1970-01-10		2060-01-10	
Betty Gibson		1717 Birch St		Librarian		1975-03-25		2065-03-25	
Kenneth Hall		1818 Spruce St		Doctor		1980-05-10		2070-05-10	
Lillian King		1919 Willow St		Artist		1985-07-20		2075-07-20	
Walter Lee		2020 Ash St		Lawyer		1990-09-10		2080-09-10	
Evelyn Miller		2121 Hickory St		Musician		1995-11-05		2085-11-05	
Arthur Young		2222 Maple St		Scientist		2000-01-25		2090-01-25	
Mildred Adams		2323 Walnut St		Teacher		2005-03-10		2095-03-10	
Clarence Baker		2424 Chestnut St		Engineer		2010-05-01		2100-05-01	
Gladys Clark		2525 Elm St		Homemaker		2015-07-15		2105-07-15	
Roy Evans		2626 Oak St		Farmer		2020-09-20		2110-09-20	
Phyllis Foster		2727 Pine St		Nurse		2025-11-05		2115-11-05	
Eugene Gibson		2828 Cedar St		Engineer		2030-01-10		2120-01-10	
Norma Hall		2929 Birch St		Librarian		2035-03-25		2125-03-25	
Lester King		3030 Spruce St		Doctor		2040-05-10		2130-05-10	
Verna Lee		3131 Willow St		Artist		2045-07-20		2135-07-20	
Howard Miller		3232 Ash St		Lawyer		2050-09-10		2140-09-10	
Elsie Young		3333 Hickory St		Musician		2055-11-05		2145-11-05	
Alvin Adams		3434 Maple St		Scientist		2060-01-25		2150-01-25	
Lorraine Baker		3535 Walnut St		Teacher		2065-03-10		2155-03-10	
Clifford Clark		3636 Chestnut St		Engineer		2070-05-01		2160-05-01	
Leta Evans		3737 Elm St		Homemaker		2075-07-15		2165-07-15	
Ralph Foster		3838 Oak St		Farmer		2080-09-20		2170-09-20	
Gwendolyn Gibson		3939 Pine St		Nurse		2085-11-05		2175-11-05	
Eugene Hall		4040 Cedar St		Engineer		2090-01-10		2180-01-10	
Lillian King		4141 Birch St		Librarian		2095-03-25		2185-03-25	
Lester Lee		4242 Spruce St		Doctor		2100-05-10		2190-05-10	
Verna Miller		4343 Willow St		Artist		2105-07-20		2195-07-20	
Howard Young		4444 Ash St		Lawyer		2110-09-10		2200-09-10	
Elsie Adams		4545 Hickory St		Musician		2115-11-05		2205-11-05	
Alvin Baker		4646 Maple St		Scientist		2120-01-25		2210-01-25	
Lorraine Clark		4747 Walnut St		Teacher		2125-03-10		2215-03-10	
Clifford Evans		4848 Chestnut St		Engineer		2130-05-01		2220-05-01	
Leta Foster		4949 Elm St		Homemaker		2135-07-15		2225-07-15	
Ralph Gibson		5050 Oak St		Farmer		2140-09-20		2230-09-20	
Gwendolyn Hall		5151 Pine St		Nurse		2145-11-05		2235-11-05	
Eugene King		5252 Cedar St		Engineer		2150-01-10		2240-01-10	
Lillian Lee		5353 Birch St		Librarian		2155-03-25		2245-03-25	
Lester Miller		5454 Spruce St		Doctor		2160-05-10		2250-05-10	
Verna Young		5555 Willow St		Artist		2165-07-20		2255-07-20	
Howard Adams		5656 Ash St		Lawyer		2170-09-10		2260-09-10	
Elsie Baker		5757 Hickory St		Musician		2175-11-05		2265-11-05	
Alvin Clark		5858 Maple St		Scientist		2180-01-25		2270-01-25	
Lorraine Evans		5959 Walnut St		Teacher		2185-03-10		2275-03-10	
Clifford Foster		6060 Chestnut St		Engineer		2190-05-01		2280-05-01	
Leta Gibson		6161 Elm St		Homemaker		2195-07-15		2285-07-15	
Ralph Hall		6262 Oak St		Farmer		2200-09-20		2290-09-20	
Gwendolyn King		6363 Pine St		Nurse		2205-11-05		2295-11-05	
Eugene Lee		6464 Cedar St		Engineer		2210-01-10		2300-01-10	
Lillian Miller		6565 Birch St		Librarian		2215-03-25		2305-03-25	
Lester Young		6666 Spruce St		Doctor		2220-05-10		2310-05-10	
Verna Adams		6767 Willow St		Artist		2225-07-20		2315-07-20	
Howard Baker		6868 Ash St		Lawyer		2230-09-10		2320-09-10	
Elsie Clark		6969 Hickory St		Musician		2235-11-05		2325-11-05	
Alvin Evans		7070 Maple St		Scientist		2240-01-25		2330-01-25	
Lorraine Foster		7171 Walnut St		Teacher		2245-03-10		2335-03-10	
Clifford Gibson		7272 Chestnut St		Engineer		2250-05-01		2340-05-01	
Leta Hall		7373 Elm St		Homemaker		2255-07-15		2345-07-15	
Ralph King		7474 Oak St		Farmer		2260-09-20		2350-09-20	
Gwendolyn Lee		7575 Pine St		Nurse		2265-11-05		2355-11-05	
Eugene Miller		7676 Cedar St		Engineer		2270-01-10		2360-01-10	
Lillian Young		7777 Birch St		Librarian		2275-03-25		2365-03-25	
Lester Adams		7878 Spruce St		Doctor		2280-05-10		2370-05-10	
Verna Baker		7979 Willow St		Artist		2285-07-20		2375-07-20	
Howard Clark		8080 Ash St		Lawyer		2290-09-10		2380-09-10	
Elsie Evans		8181 Hickory St		Musician		2295-11-05		2385-11-05	
Alvin Foster		8282 Maple St		Scientist		2300-01-25		2390-01-25	
Lorraine Gibson		8383 Walnut St		Teacher		2305-03-10		2395-03-10	
Clifford Hall		8484 Chestnut St		Engineer		2310-05-01		2400-05-01	
Leta King		8585 Elm St		Homemaker		2315-07-15		2405-07-15	
Ralph Lee		8686 Oak St		Farmer		2320-09-20		2410-09-20	
Gwendolyn Miller		8787 Pine St		Nurse		2325-11-05		2415-11-05	
Eugene Young		8888 Cedar St		Engineer		2330-01-10		2420-01-10	
Lillian Adams		8989 Birch St		Librarian		2335-03-25		2425-03-25	
Lester Baker		9090 Spruce St		Doctor		2340-05-10		2430-05-10	
Verna Clark		9191 Willow St		Artist		2345-07-20		2435-07-20	
Howard Evans		9292 Ash St		Lawyer		2350-09-10		2440-09-10	
Elsie Foster		9393 Hickory St		Musician		2355-11-05		2445-11-05	
Alvin Gibson		9494 Maple St		Scientist		2360-01-25		2450-01-25	
Lorraine Hall		9595 Walnut St		Teacher		2365-03-10		2455-03-10	
Clifford King		9696 Chestnut St		Engineer		2370-05-01		2460-05-01	
Leta Lee		9797 Elm St		Homemaker		2375-07-15		2465-07-15	
Ralph Miller		9898 Oak St		Farmer		2380-09-20		2470-09-20	
Gwendolyn Young		9999 Pine St		Nurse		2385-11-05		2475-11-05	
Eugene Adams		10000 Cedar St		Engineer		2390-01-10		2480-01-10	

I.—FOREIGN POLITICS.

The *Sansodhini*, of the 24th January, says that it is true that the Lushais are no better than wild animals, but there is sufficient justification for their present

SANSODHINI,
Jan. 24th, 1889.

The Lushai Expedition.

attitude of hostility to the English Government. The attempt made by Government to construct a road through their country, without giving them previous notice, is the sole cause of their hostile attitude. A road through the Lushai country to Burma, as proposed by Mr. Lyall, the Commissioner of the Chittagong Division, will be a blessing to the Lushais themselves. Such a road will indeed be for the Lushais a high road to knowledge and civilisation.

The best policy for the Government to follow in regard to the Lushais, who are objects rather of pity than of vengeance, will be to employ its troops not in the cruel work of killing them like wild animals, but in the really useful work of protecting from their attacks its coolies, as the coolies go on constructing the proposed road to Mandalay. The road once made will soon become a civilising agency in the Lushai country, and will thus establish in that country such peace as no amount of massacring will ever secure.

2. The *Samaya*, of the 1st February, is at a loss to understand why Mr. Tucker, District Superintendent of Police, Chota Nagpore, is sending thousands of coolies from Chota Nagpore to Darjeeling. If coolies are sent from that place at the present rate, Chota Nagpore will be depopulated before long. Does this sending of coolies mean preparation for another Tibet war?

Another Tibet war.

SAMAYA,
Feb. 1st, 1889.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Gauhar*, of the 11th January, says that gamblers made the Fancy Fair at the Zoological Gardens a source of profit to themselves, and the authorities are requested not to allow such things in future.

GAUHAR,
Jan. 11th, 1889.

Gambling at the Zoological Gardens.

4. A correspondent of the *Burdwan Sanjivani*, of the 29th January, says that on the 31st December last the new Police Inspector of Bankura sent a report to the District Superintendent of Police, stating that he had, in the course of 24 hours, visited 22 villages and inspected 34 budmashes! This means that he travelled some 50 to 55 miles in one day, in the course of a village to village inspection—a feat which a superhuman being alone can perform. This report of the Inspector goes a great way to explain why the Inspector-General of Police has repeatedly issued circulars prohibiting the appointment of outsiders to the higher posts in the Police service. A Sub-Inspector of Police, in the district of Beerbhoom, was once dismissed and committed to the Sessions for having written a false report like the one under notice. A reform of the lower ranks of the Police service has become indispensable.

BURDWAN SANJIVANI,
Jan. 29th, 1889.

Baboo Dwarka Nath Lahiri, Inspector of Police, Bankura.

5. The *Samaya*, of the 1st February, in reviewing the deposition made by the Cabuli girl, Ujuran Bibi, before the Joint-Magistrate of Sealdah, makes the following remarks:—

SAMAYA,
Feb. 1st, 1889.

The Cabuli girl.

Some of the statements made in the course of the deposition are of a suspicious nature. The statement, for instance, that Ujuran Bibi, a girl of 16, who had never before crossed the threshold of her house, suddenly left her parents' house alone and unattended, from a fear of being

married to one she does not like, looks suspicious. Her next suspicious statement is that, instead of going to the daroga or the Inspector at the thana, she, a *purda-nashin* girl, went straight to the European District Superintendent of Police at midnight. Her inability to tell the name of the person in whose house she passed the night, and of the village in which she stayed at first, also appears unaccountable. She says that upon leaving the village she went again to the District Superintendent of Police; but she is silent as to what the Police Superintendent said to her on that occasion. She also says that she took no money with her when she left home; and yet she says that she came to Calcutta from Midnapore by steamer. Where did she get her steamer fare from?

The letter addressed by the father of the girl to the *Bengalee* newspaper is next referred to.

As the father of the girl says, it was most improper to take the deposition of the girl while she was under police custody, and the more so as a Police Superintendent was implicated in the case. The police should have kept the girl with a neutral party. The charge of getting up evidence is a common charge against the police in this country. And will the public believe that in this instance pressure has not been brought to bear upon the Cabuli girl in order to induce her to make a false statement with the object of saving Mr. Stack? The action of the authorities in this matter ought to be strictly impartial and above all suspicion.

BANGABASI,
Feb. 2nd, 1889.

6. The *Bangabási*, of the 2nd February, publishes the following letter from village Jitpore within the jurisdiction of the Jalangi thana in Moorshedabad, and asks the authorities to make a careful inquiry into the matter :—

The condition of the villagers has become very miserable on account of the oppressions which are committed upon them by the indigo-planters of the Patikabari Factory, who are also zemindars of the village. Under the terrorism set up by these planters, cattle cannot safely graze in the fields, women cannot go out of their houses, and men cannot go to a neighbouring village. The village is surrounded by water and the villagers are not allowed to cross the river. The ferry ghâts are situated within the zemindari of the planters, and if any villager comes across any of the Sahibs' men he is taken forcibly to the factory, and is there beaten and ill-treated. The crops in the fields are damaged or destroyed by the zemindars' men. *Lattials* are roaming in the village, club in hand, and are robbing people of everything they find in their possession. Food is not allowed to be imported into the village and workmen are not allowed to come to the village for work. The people are in perpetual dread of the factory people, and reports are in circulation that a large number of *lattials* have assembled for the purpose of *looting* the village and setting fire to the houses. Some time ago the *lattials* robbed five or six villagers of everything they had, and even stripped them of their clothes. *Lattials* parade the village at night. The police, who came to make inquiries, have reported in favour of the Sahib zemindars. The Deputy Magistrate too has decided in their favour. The Sahibs have men and money, and are very influential, but the oppressed ryots are so poor that they cannot engage pleaders on their side, and if the District Magistrate does not therefore help them in their difficulty, it will be impossible for them to obtain redress. The Magistrate is therefore requested not to depute police officers to make inquiries in the village, but either to make inquiries himself personally or to depute some competent Deputy Magistrate for the purpose.

(b)—Working of the Courts.

7. A correspondent of the *Cháruvartá*, of the 27th January, says

CHARUVARTA,
Jan. 27th, 1889.

Appeals in the Court of the District
Judge of Mymensingh.

that Mr. Campbell, the District Judge of Mymensingh, has introduced the practice of admitting appeals after ascertaining that there are good grounds for receiving the same, and passed an order directing petitions of appeal to be written in English. Now it is hardly likely that the merits of an appeal can be properly estimated simply by perusing the judgment and without reading all the papers of the case. All courts of first instance take care to frame their judgments in such a manner as to make it appear that appeals will be useless. And people intending to prosecute appeals are therefore likely to be seriously prejudiced if the appellate authorities admit no appeal which the judgment appealed from does not make plausible. Mr. Campbell's practice of testing petitions of appeal before admitting them has therefore produced a consternation amongst those engaged in law-suits in the district. The practice is also calculated to make the subordinate judicial officers in the district more arbitrary in the trial and disposal of cases.

Mr. Campbell's order directing petitions of appeal to be written in English will cause serious inconvenience to the pleaders as a body, and particularly to those among them who, though extremely able and clever, are ignorant of English. The mohurirs of the pleaders do not, as a rule, know English, and either they must make room for English-knowing clerks or their masters must write petitions of appeal themselves. Again, as Bengali is the Court language of Bengal, the decrees of the Bengal Courts are written in Bengali. And as the grounds of an appeal are required to be set forth in the decree, the decree will necessarily be an odd mixture of English and Bengali!

8. A correspondent of the same paper says that Baboo Purna Chandra Shome, Second Subordinate Judge of Mymensingh, does not behave well towards the pleaders of his Court. He is also very slow,

CHARUVARTA

Baboo Purna Chandra Shome, Sub-
ordinate Judge of Mymensingh.

and cannot go through all the cases fixed for hearing, and his file is therefore always heavy.

9. The *Burdwan Sanjivani*, of the 29th January, has heard with great concern that Baboo Madhab Chandra Chakravarti, Subordinate Judge of Burdwan, has been invested with power to decide *ex*

BURDWAN SANJIVANI
Jan. 29th, 1889.

Baboo Madhab Chandra Chakravarti,
Subordinate Judge of Burdwan.

parte probate cases. Notwithstanding his industry and extraordinary power for work, the Subordinate Judge can never show a clear file. Besides civil suits, he has to try Small Cause Court cases, and he is now asked to try probate cases. The chances, therefore, are that the Subordinate Judge will be exceedingly overworked. He may not complain of this increase of work, but that is no reason why the burden on his shoulders should be increased.

In consideration of their weak physique, Government ought to be kind to its tried Bengali officers.

Probate cases will be tried by the Subordinate Judge, but applications for probate will have to be submitted to the Judge. And as it is the practice of the Judge to entertain no applications which are not presented precisely at 10-30 A.M., or before that hour, pleaders dealing with probate cases will be put to great trouble and inconvenience.

10. A correspondent of the same paper says that as the jurisdiction of

BURDWAN SANJIVANI

An additional Munsif for Raneegunge.

the Munsifi at Raneegunge is very wide, and as the number of suits which the Munsif stationed there has to decide is very large, Government should permanently station an additional Munsif at that place. The Munsifi

has a net annual income of Rs. 20,000 to Rs. 25,000, and can easily afford to maintain another officer.

HINDU RANJIKÁ,
Jan. 30th, 1889.

11. The *Hindu Ranjiká*, of the 30th January, complains of the increase of cases of forgery in the Rampore Beaulah Collectorate. Inquiries are being made in regard to a forged document which was preserved in the Collectorate, and filed in the Court of the Sudder Munsif of Beaulah. Most of the offices are rotten to the core and the amla serving there are extremely corrupt. If the District Judge and Magistrate only try to put down the vicious practices of their amla, such practices will soon cease. Will not the authorities look to the matter?

12. The *Surabhi and Patáká*, of the 31st January, has learnt that Baboo Atal Behari Maitra, Deputy Magistrate of Bhuddruck, district Balasore, has been giving unnecessary trouble to one Radhika Charan Maitra and 43 other persons in a case in which they have been ordered to execute a bond for Rs. 5,000 for keeping the peace for a year, and to find sureties in the sum of Rs. 2,000. An application with an affidavit praying for the withdrawal of the case from the Court of the Deputy Magistrate has been filed in the High Court. And if what is stated in the application be true, it will be the duty of Government to keep a sharp eye upon the Deputy Magistrate.

SURABHI & PATAKA,
Jan. 31st, 1889.

The grounds upon which the prayer for the withdrawal of the case is based are as follows :—

- (1) Since the month of August last the case has been heard 21 times and yet only five witnesses on the side of the police and a very small number of witnesses on the side of the defendants have been examined.
- (2) With the object of giving unnecessary trouble to the defendants, the Deputy Magistrate fixes days for the hearing of the case during the period of his mofussil tour.
- (3) One day the Deputy Magistrate abused the principal defendant in open Court in this way—Badmash, I will send you to jail. Another day, he called him (the principal defendant) stupid, rascal, fool, badmash.
- (4) Though the case has been pending for the last five months, yet the Deputy Magistrate has openly expressed his intention of letting it stand on his file for six months more.
- (5) On one occasion while touring in the mofussil the Deputy Magistrate made the defendants stand in the sun in a row before him for one whole day, and while they were thus standing he disposed of other cases.
- (6) The Deputy Magistrate has refused the defendants' application for permission to appear by mukhtear.
- (7) The Deputy Magistrate not only rejected the application of one of the defendants asking for the withdrawal of the case from his file, but ordered the prosecution of the applicant for contempt of court, and the applicant had to apologise to him for having made the application.

SANJIVANI,
Feb. 2nd, 1889.

13. The *Sanjivani*, of the 2nd February, points out the following irregularities in connection with the case in which one Amarchand Agarwallah of Sibsagar in Assam brought a charge of defamation against the editor of this newspaper :—

1. Though the plaintiff did not give the name of the editor of this paper, the Magistrate issued against the editor a summons

which did not contain any name. The editor of this paper did not take the summons, and the Magistrate thereupon issued a warrant which also bore no name. The Deputy Commissioner of Police, Calcutta, who was entrusted with the duty of serving the warrant, returned it on the ground that it did not bear the name of the editor. In returning the warrant, however, the Deputy Commissioner, probably at the instigation of some bad men, wrote on its back that the names of the editors and proprietors of the *Sanjivani* newspaper were Krishna Kumar Mitra, Dwarka Nath Ganguli, Heramba Chandra Maitra and Kali Sankar Sukul. The Extra Assistant Commissioner of Sibsagar, without making any inquiry as to the correctness of the Deputy Commissioner's statement, issued four fresh summonses against the abovementioned gentlemen, who were permitted to appear by pleader and the case went on. The question now is, is it the Agarwallah or the Magistrate or the Deputy Commissioner of Police, who is responsible for the issue of summonses against these four gentlemen? And if these gentlemen sue for damages who will pay the same? The pleader for the defence asked the Magistrate to ascertain whether the four gentlemen against whom summonses had been issued were the real editors and proprietors of the *Sanjivani* newspaper; but the Magistrate in reply said:—"In the view I have taken of the case, it is not necessary to consider these points at all." This was certainly a novel procedure and highly improper and illegal. Before putting four men to trouble and expense, he ought to have ascertained whether all of them were guilty of the alleged defamation. From a careful review of the whole case, it would seem as if the Magistrate wanted to save the plaintiff from future trouble. The writer does not mean to say that the Magistrate was really actuated by any such motive. He only means that the Magistrate's proceedings in connection with this case are calculated to produce such an impression.

2. Amarchand sued the editor of the *Sanjivani* for publishing the following:— তাঁহার (কেনেডি সাহেব) শিবসাগর অবস্থান কালে তথাকার জেলখানার রসদ যোগানদার জীবন্ত অমরচাঁদ আগরওয়ালার নিকট হইতে তিনি ২৮-৯৫ টাকা কর্ত্ত করিয়াছিলেন। আরও আরও ভণিতে পাইলার যে যখন টাকা কর্ত্ত লন, তখন জেলখানার তার বি: কেনেডির উপর দ্যস্ত ছিল। When he took the application, the Magistrate did not ask the plaintiff what portion of the above extract he considered defamatory. He did not even consider it necessary to inquire whether Mr. Kennedy had borrowed money from the plaintiff. In reply to a question of the Magistrate, Amarchand said:—"It is stated that I was supplier of goods to the Sibsagar Jail while Mr. Kennedy was Jail Superintendent, and that I sent money to Mr. Kennedy at the time." The Magistrate ought to have seen, however, that in no part of the alleged defamatory passage is such a statement made. The extract simply states that Mr. Kennedy, when he was Superintendent of the Sibsagar Jail, borrowed money from Amarchand, the supplier of rations to that Jail. It does not state that the transaction occurred while Amarchand was supplying rations to the

jail or after that time. Mr. Kennedy's offence becomes more serious if he gave Amarchand the contract for the supply of goods to the Jail after he had borrowed money from him. When taking the plaintiff's application and issuing summons, the Magistrate did not try to ascertain whether Amarchand supplied *russud* to the Jail before or after he lent money to Mr. Kennedy, the officer in charge of the Jail.

3. The Magistrate has himself admitted in his judgment that "a statement that is incorrect or false is not necessarily defamatory." But he did not consider it necessary to ask Amarchand whether he believed the alleged defamatory passage to have been written in a malicious spirit, and whether he could prove that it had been written maliciously. It does not appear, from the manner in which this case has been tried, that the Magistrate knew what ought to be done in the trial of a defamation case. He has, in consequence of his inexperience, wasted much public time and put some gentlemen to unnecessary trouble and expense. The conclusion arrived at by him is as follows:—"As regards insinuations against the character of the complainant, I can detect nothing of the kind in the article which I have carefully read. On the other hand, there is abundant proof in the article itself that no such insinuation was even intended to be conveyed by the passage complained of." But if he found in the article no insinuations against the character of the complainant, why did he issue summonses against the accused on the strength of the complainant's application?
4. The Magistrate did wrong in examining the plaintiff's witnesses before taking the plaintiff's own evidence. By adopting this procedure the Magistrate saved Amarchand from liability to prosecution for perjury. When filing his plaint, Amarchand stated that, when he supplied rations to the Sibsagar Jail, Mr. Kennedy was not in Sibsagar and had left that place. But when it was proved by the evidence of his own witnesses as well as by the jail accounts that he had supplied *russud* to the jail in 1881, when Mr. Kennedy was in charge of the jail, he admitted that "occasionally the Jailor used to get rations from my shop too." If the Magistrate had taken the evidence of Amarchand in the first instance, Amarchand would have found it difficult to modify his first statement in this manner.
5. The evidence of Lal Behari Baboo as to the publication of the article in question is unacceptable, because he became a subscriber of the *Sanjivani* on the 23rd August, while the article in question appeared in its issue of the 21st July preceding.

It will clearly appear from a careful review of the case that it was instituted from a purely malicious motive.

14. The same paper says that a khansama was charged by his wife in the Court of Mr. C. N. Banerjee, Deputy Magistrate of Howrah, with having cut off her nose with a table knife. In the course of

the hearing, the complainant retracted her first statement, and said that she had received the injury to her nose by the falling of a broken bottle upon it. The medical testimony, however, supported the complainant's original story, and the Court at the conclusion of the trial convicted and sentenced the accused to nine months' rigorous imprisonment, and directed the prosecution of his wife for perjury. The complainant certainly told a lie; but the Deputy Magistrate ought to have considered that it was her husband and nobody else that had wounded her, and that as she had pardoned her husband and was anxious to save him, he (the Deputy Magistrate) ought not, in consideration of her love for her husband, to have directed her prosecution for perjury.

15. The *Som Prakash*, of the 4th February, in reviewing the proceedings of the Deputy Magistrate of Bankoora, in the case in which the Editor of this paper was charged with defamation, remarks as follows:—

The Deputy Magistrate of Bankoora and the *Som Prakash* defamation case.

SOM PRAKASH,
Feb. 4th, 1889.

1. In this case, the Assistant Editor of the paper, who enjoys the same rights as the Editor in regard to this paper, was the real defendant. And as he was present in Court after service of summons upon him, the Deputy Magistrate ought to have decided the case under sections 241—250 of Chapter XX of the Criminal Procedure Code. But instead of doing so, he allowed himself to be biased in favour of the plaintiff, and decided the case under section 253 of Chapter XXI of the same Code. This mistake of the Deputy Magistrate was not accidental but intentional, for in so deciding the case, the Deputy Magistrate had it in his view to give the plaintiff an opportunity of filing another suit against the defendant.
2. When the defendant's pleader explained to the Court that the case could not, for legal reasons, go on, and the plaintiff's pleaders said nothing against this view of the case, the Deputy Magistrate, instead of calling upon the plaintiff to show cause why the case should go on, postponed its hearing for two weeks in order to enable the plaintiff to file a document!
3. But on the day appointed for the further hearing of the case, the plaintiff failed to file the document. After that, the Assistant Editor, though really the defendant, was served with a subpoena!

But no travelling allowance, such as is given to witnesses, was given to him. The Deputy Magistrate alone can say under what law he allowed the defendant to be served with a subpoena in the character of a witness. The period of four months taken up in the disposal of this case is then referred to, and Government is asked to look to the acts of the Deputy Magistrate and his sheristadar.

16. The *Dainik and Samachar Chandrika*, of the 7th February, draws attention to an expression of opinion which recently fell from Mr. Justice Norris to the effect that no plaint intended to be presented to

Attorneys and suitors in the High Court.

the High Court should be written by any one but an Attorney of that Court, and says that a strict enforcement of such a rule is calculated to result in great hardship to many suitors. The High Court should not help to swell the earnings of the attorneys, but should consult public convenience before everything else. Mr. Justice Norris is requested to reconsider the matter,

DAINIK & SAMACHAR
CHANDRIKA,
Feb. 7th, 1889.

(d)—Education.

CHANDAVANNA,
Jan. 27th, 1889.

17. The *Cháruvartá*, of the 27th January, is extremely encouraged by Lord Lansdowne's assurance that neither the Government of India nor the Provincial Governments have any intention of curtailing the resources of high education in this country. This assurance of His Excellency Lord Lansdowne has removed from the public mind the fear which had dwelt there so long in regard to high education. English education is strengthening the foundation of the British Empire in India; and native enlightenment, which is the eyesore of selfish and narrowminded Englishmen, is a source of sincere gratification to foresighted and high-minded statesmen like Lord Lansdowne.

HINDU RANJIKÁ,
Jan. 30th, 1889.

18. The *Hindu Ranjika*, of the 30th January, in quoting the following from Lord Lansdowne's Convocation speech, "I should be sorry to admit that a young man who had received a sound education and taken his degree had wasted his time because he was unable to find a suitable career in one of the learned professions," observes as follows:—

The remark is extremely infelicitous in the case of poor Indian students who spend everything they have on their education and are thus reduced to a state of inconceivable want and destitution resulting in enforced employment on very small salaries or in an unemployed life of very keen suffering.

The writer next strongly condemns Sir Comer Petheram's remarks on the subject of social reform in India. Sir Comer is for abolishing caste and early marriage and for introducing widow marriage and intermarriage. Sir Comer also thinks that Hindus and Mahomedans should renounce their ancestral faiths and become anglicised in dress, manners, and customs. If this is Sir Comer's individual view there can be no cause for complaint. But if this is the object of Government in imparting English education in India, the Indians have certainly good reason to be alarmed.

The writer concludes by asking his less enlightened readers, who have no desire to become anglicised, and who desire to maintain the name and honour of their families, to be warned in time and to give such education to their children as will not denationalise them.

SURABHI & PATÁKÁ,
Jan. 31st, 1889.

19. The *Surabhi and Patáká*, of the 31st January, has the following on Sir Comer Petheram's Convocation speech:—

Considering the sorry exhibition which Sir Comer made of himself at the Senate Hall the other day, it is no wonder that he has been assailed with abuse from every quarter. According to Sir Comer the Calcutta University has achieved no particularly good result, because the men educated under its auspices have not yet abandoned their religion, and also because the Hindus, in spite of their University education, are Hindus still. Sir Comer apparently thinks that the adoption of Christianity and the extinction of the Hindu religion will be the last and highest result of English education in this country. But Sir Comer forgets that the foundation of the old Hindu religion is not so weak that it can be upset by the perusal of a few pages of English, or by the acquirement of the mere rudiments of University learning.

Sir Comer's reference to cross-breeding as the only means of creating nationality in a country like India must have been very much out of tune. A careful perusal of the speech will reveal the purpose which underlies it.

While the speech of the Vice-Chancellor of the Calcutta University has been such a miserable failure, that delivered by Lord Reay at the

Bombay Senate Hall has been a decided success. Lord Reay's speech was beautifully expressed, and it was full of weighty and instructive suggestions.

20. A correspondent of the *Education Gazette*, of the 1st February,

EDUCATION GAZETTE,
Feb. 1st, 1889.

Sir Comer Petheram's Convocation speech.

makes the following observations on Sir Comer Petheram's Convocation speech:—Sir Comer has made some very correct and appropriate remarks

in the course of his speech. Stated briefly they are—(1) that modern science has not been able to make the least impression on or to injure the Hindu religion, which in this respect enjoys an advantage over other religions; (2) that though, under the influence of English education, a few persons here and there may have become less particular about using particular articles of food, the caste system has not yet disappeared; (3) that the re-marriage of widows has not yet become an institution; and (4) that female emancipation is not yet an accomplished fact. All this leads Sir Comer to conclude that the educated natives have not yet become entitled to make political agitation.

But it appears to the writer that the inference which Sir Comer has drawn from his observation of the results of English education among natives is not so correct as his statement of those results has been. A proper study and consideration of the matter would have probably led him to the following conclusions:—(1) That the Hindu religion has survived the innumerable attacks to which it has been subjected through long ages is because it is based upon truth—truth eternal and immutable. (2) That neither Buddhistic, Mussulman nor English education has succeeded in destroying the caste system is because that system has a natural adaptability to this country. (3) That the re-marriage of widows is not in vogue among the higher castes is because it is not desirable to add to the existing causes of increase of population, and that, in view of the over-plus of population in this country, prohibition of widow-marriage among all the castes, high and low, would be a great and necessary social reform. Indeed, the state of things in this respect is such that the imposition of some sort of check even upon the marriage of spinsters might not improbably be welcomed as a reform. This is the reason why native society looks upon attempts to introduce widow-marriage with alarm and uneasiness, and why widow-marriage is not being introduced. That practice could only be rendered possible in Hindu society if a very large number of girls remained unmarried for life and deferred marriages were prescribed for both boys and girls. But even such a course would not be without its disadvantage, inasmuch as it would have a distinctly demoralising tendency. It is this consideration which has prevented Hindus, respecters of morality as they are, in spite of their English education, to move in the direction of that social change. (4) That a people living under foreign rule cannot with propriety grant complete liberty to their females outside of their houses. Within their houses the Hindu females enjoy perfect freedom. Hindu females have from remote ages enjoyed property rights. Witness the *stridhan*, rights, which in the case of their European sisters are being very tardily recognized only in these latter times. A slave cannot acquire, or have any right to, any property, and it is the English who learnt from the Romans to give their women the status of slaves and thus to disqualify them for the possession of property rights. Owing to the establishment of peace and order in the country, it has indeed become possible at the present time to grant some measure of liberty to Indian females outside of their houses, but in the villages they have always enjoyed such liberty. A consideration of these facts would have shown the speaker that the changes indicated by him are neither necessary (unless indeed evil counsel should prevail upon educated natives to follow a suicidal policy), and that such changes, if introduced, will not prove to be reforms. Such reforms were not considered necessary at the rise

of either the Sikh or the Mahratta power. The Sikhs learnt only the art of war from the Europeans, just as the Chinese and the Japanese are now learning only science, manufactures and war from the same source. The people of India, too, require to learn from the Europeans science, manufactures and politics. The social polity of Europe is not a good one. It professes to be governed by religion, but it is distinctly and essentially an irreligious polity. This it is which renders it more than probable that the European nations will gradually find themselves in the condition of the French people of to-day, and that in a few more centuries all the glitter and glamour of their civilization will prove powerless to save them from decline and degeneracy. After passing through its own revolution, France revolutionised Europe; and how completely changed Europe has become in these one hundred years! The injury done to the Hindus by five centuries of Mussulman rule was nothing compared with the injury which is being caused in free Europe by the unreligious secularism of the French and the other European nations, and their cruel and sinful disregard of the rights of other peoples. There is, therefore, no necessity for the Hindus to learn or to imitate the social polity of Europe, and they are not on that account prepared to accept it. What they stand in need of is a knowledge of European science and European politics. An attempt *is being* made to learn European politics, and it is to be hoped that an attempt will be also gradually made to learn European science and modern manufactures.

It was indeed natural and therefore pardonable (though not exactly worthy of a learned and thoughtful man) that the speaker should have argued somewhat as follows in his own mind:—"Their social polity is not like ours, how will they then learn politics as we have done? True, we have learnt it, but then that is because it is *we* that have learnt it. Let them become like us in all other respects, and it will be time for them to talk of learning politics." Native social reformers should, however, bear in mind that the natives will not be deemed qualified to make political agitations even after they have adopted all the above English practices. For speakers of the type of Sir Comer will still argue: "True they have adopted our food and dress and manners and customs, but have they yet become '*exactly*' like ourselves? Well, their complexion is very dark, let them henceforward for some centuries use soap and water, and let them not during all those centuries talk of political agitation. Then, again, we have conquered this vast Indian continent, let them also first conquer Europe, and we shall then see what can be done for them." Let it not be thought that this is written in a spirit of sarcasm or for the sake of caricature. No, it is not so written. It is written in right earnest. For Sir Comer Petheram has in a manner given it as his opinion that the time for making political agitation will not arrive in this country until considerations of birth have completely ceased to exist, until man and woman have become equal, and until the learned and the unlearned have begun to be held in equal esteem. All these are impossibilities, which have been witnessed in no age or country. What does one now see in England? Are Lord Salisbury and a bastard Irish pauper held in equal esteem? Are Lord Tennyson and a London-street Arab held in equal esteem? Even now the manhood suffrage is not enjoyed by every male in England, and English women have obtained neither the suffrage nor admission into Parliament. And educated natives, it would seem, will be fit for political education when they have passed beyond all those stages! Is it not telling them to achieve the impossible?

ARYA DARPAN,
Feb. 1st, 1889.

21. The *Arya Darpan*, of the 1st February, says that Sir Comer Petheram's speech was exceedingly sensible and full of pregnant suggestions. Indeed, it

is doubtful whether any advice could be wiser or more friendly than what Sir Comer gave to the graduates of the University on the subject of an

Indian nationality. Sir Comer is a true friend of this country, and that is why he has not lacked courage to give such advice. It is to be hoped that the educated natives of Bengal will follow his advice. The Editor fully endorses Sir Comer Petheram's views on the subject of the National Congress. There will be no Indian nationality until religious and social unity is attained. The arguments made use of by Sir Comer in support of his views are irrefragable.

22. The *Prajá Bandhu*, of the 1st February, in reviewing Sir Comer Petheram's Convocation speech, observes as follows :—

Sir Comer Petheram's Convocation speech.

In the course of that speech Sir Comer Petheram indirectly said things for giving utterance to which Lord Dufferin had to bear a heavy load of abuse on his head on the eve of his retirement from India. And if the people of the country had not known Sir Comer to be a friend of theirs, he too would have to receive as heavy a load of abuse.

Sir Comer is not a reader of native newspapers. For, if he had been in the habit of reading them, it would have been within his knowledge that questions such as the abolition of caste, the re-marriage of widows, early marriage, &c., are not new questions, and that all such questions have been discussed thread-bare in the columns of native newspapers. Sir Comer thinks that early marriage, widowhood, caste, &c., are all very bad things. But he does not say why he considers them to be bad. The fact is they are much better than the corresponding European institutions.

Sir Comer has condemned Indian caste. Now admitting for argument's sake that caste is a bad thing, the question arises—can it be eradicated from the country? The answer must be—no. Even Native Christians, who have abandoned all belief in Hinduism, are found to be unable to get rid of caste. As for cross-breeding, the result of matching an individual of a superior caste with one of an inferior caste, has been the marked deterioration of the race which has sprung from such union. As regards the early marriage of girls, does not Sir Comer know what Baboo Jaya Govinda Shom, an educated Native Christian, has said on the subject? The marriage customs of the Europeans have been condemned by all thoughtful observers, and, as such, stand in need of reform. They cannot therefore be a safe guidance for the Hindus.

23. The same paper is sorry not to find Pundit Isvara Chandra Vidyasagar and Baboo Surendra Nath Banerjea among the new Fellows of the Calcutta University.

The new University Fellows.

24. A correspondent of the *Bangabási*, of the 2nd February, says that the middle vernacular school at Tawrah near Gadkhali, in Jessore, was established four years ago, but is deteriorating on account of want of funds. The school has achieved very satisfactory results. Last year a boy of this school passed the middle vernacular examination and six or seven boys will be sent up to the examination this year. But the existence of the school will be endangered if Government does not soon favour it with a grant.

The middle vernacular school at Tawrah, in Jessore.

25. The *Dacca Prakásh*, of the 3rd February, thus remarks on Sir Comer Petheram's Convocation speech :—

Sir Comer Petheram's Convocation speech.

In the course of his Convocation speech, Sir Comer Petheram publicly advised the Hindus to give up caste, and to do acts which are forbidden by their religion. As this speech did not call forth any protest from the officers of Government from the Governor-General downwards who heard it, it may be presumed that they too approved of what Sir Comer Petheram said. Now all this looks as if

PRAJA BANDHU,
Feb. 1st, 1889.

PRAJA BANDHU.

BANGABASI
Feb. 2nd, 1889.

DACCA PRAKASH,
Feb. 3rd, 1889.

Government now intends to depart from the policy of religious neutrality hitherto followed by it, and to interfere in the religion of the Hindus. For though nothing has been yet done in this direction beyond this speech of Sir Comer's, still that speech, coupled with the significant silence of the Governor-General on the occasion, may lead the subordinate officers of Government to act in a manner which might amount to an interference with the religion of the Hindus. For Government officers in this country are apt to shape their course of action in accordance with what they believe to be the implied intention of Government. Lord Dufferin, for instance, never gave any written order on the subject of giving preference to Mahomedans over Hindus in the public service; but the officers of Government knew what His Excellency's views were on the subject and they have acted accordingly. Similarly, in the present instance, there will be nothing to prevent the authorities of the Education Department from framing a rule awarding all university scholarships to such amongst the Hindu students as may abandon their ancestral religion.

By condemning caste, early marriage, the institution of widowhood, and other Hindu institutions, Sir Comer has indirectly condemned the religion of the Hindus, thereby wounding their religious feelings. And by so doing he has made himself amenable to punishment under section 298 of the Indian Penal Code. Hindu society has been greatly scandalised by this speech.

NAVAVIBHAKAR
SADHARAN,
Feb. 4th, 1889.

26. The *Navavibhakar Sadharan*, of the 4th February, says that as a rule stricter discipline is maintained in Government colleges than in private colleges, most of

which have been established from pecuniary motives. The writer joins with the Director of Public Instruction in praising the Presidency College, but he will not accept the Director's view that the efficiency of the Presidency College should be increased even at the cost of other colleges. The Director also says that private colleges are making such progress day after day that the cause of high education will not be likely to suffer if the Government colleges are abolished. But Government has itself clearly pointed out that the education imparted in, and the results scored by, the Government colleges are more satisfactory than the education imparted in, and the results scored by, private colleges. It cannot, therefore, be consistently maintained that the cause of high education will not suffer from the abolition of the Government colleges. The people must of course content themselves with what Government is kindly doing for them in the matter of education. But Government should bear in mind that it is its paramount duty to properly educate the people.

DACCA GAZETTE,
Feb. 4th, 1889.

27. The *Dacca Gazette*, of the 4th February, says that there is only one native of East Bengal in the new batch of University Fellows. Why are not Fellows selected from amongst competent mofussil people?

SAMVAD PRABHAKAR,
Feb. 4th 1889.

28. The *Samvad Prabhakar*, of the 4th February, referring to Sir Comer Petheram's Convocation speech, says that the officials and the Anglo-Indian newspapers have now all of a sudden begun to press the question of social reform on the educated natives of India. They had not done so so long: they had been hitherto completely silent on the question of Indian social reform. Why then are they suddenly so vociferous about social reform? The reason is clear: they see that the different Indian communities are uniting politically, and this they do not like. Sir Comer Petheram calls upon the Congressists to take up the question of social reform. But social reform is not the object which the Congress has proposed to itself, and the Congress has, therefore, nothing to do with social reform

Sir Comer Petheram's Convocation speech.

And if social reforms have to be made in this country, they should be made with a careful and deliberate regard for the wants, capacities, and peculiar genius of this country, and not in reckless imitation of the social institutions of Europe.

(e)—*Local Self-Government and Municipal Administration.*

29. A correspondent of the *Cháruvartá*, of the 27th January, says

CHÁRUVARTÁ,
Jan. 27th, 1889.

The Tangail Municipality.

that the Commissioners of the Tangail Municipality are going to dig two wells within the Municipality; but the residents of Tangail will not go to any of these wells for water because there is a well in every house there. These municipal wells will not be useful to travellers without ropes and *lotas*. Again, if the wells are used by Mahomedans, Hindus will not drink therefrom. The money which will be expended in digging the wells will therefore be simply wasted. It would have been better if the Commissioners had excavated a tank next year with the money which is intended to be spent in water-supply this year and the next.

30. A correspondent of the *Hindu Ranjiká*, of the 30th January, requests Government to establish a municipality at Nawabgunge, an important place in

HINDU RANJIKÁ,
Jan. 30th, 1889.

A Municipality at Nawabgunge, in the Rajshahye district.

Rajshahye, with a population of over 3,000 persons. The writer gives the following estimate of receipts and disbursements for the purpose of showing that a municipality at Nawabgunge will be a self-supporting one:—

Income—

	Rs.
1. From two ferries	1,900
2. Do. pounds	200
3. Do. house-tax	1,200
4. Do. taxes on carriages, &c.	1,400
Total	4,700

Expenditure on account of—

	Rs.
1. Establishment charges	1,800
2. Construction of roads and ghâts	1,200
3. Dispensaries	1,200
4. Road conservancy	500
Total	4,700

There are many other sources of income, and income is likely to exceed expenditure. If the jurisdiction of the municipality is extended to the Jilim road, its income will indeed be very large. Five hundred to 600 carts pass along this road.

It is reported that Government intends to establish a charitable dispensary at Nawabgunge. But if a municipality is established there, it may very well be called upon to defray the cost of maintaining a dispensary. The establishment of a municipality at Nawabgunge has become a necessity, for the village has become unhealthy on account of dense jungle, and the villagers find it unsafe to go out after dusk.

31. A correspondent of the *Bangabási*, of the 2nd February, says that last year the Krishnagar Local Board sanctioned Rs. 25 for the repair of roads at

BANGABASI,
Feb. 2nd, 1889.

The Krishnagar Local Board.

Balidanga in the Nuddea district. But this fact was not communicated to the villagers who did not therefore draw the money, and the money has lapsed to Government. A petition was made this year for the repair of the

roads in question, but money has been refused on the ground that the money which was sanctioned for the purpose last year was not drawn by the villagers. The villagers have received only Rs. 25 for their roads since the establishment of the Road Cess Committee many years ago, and it is extremely unfair not to give them more money for the purpose, and positively outrageous to deny them on the ground that they have not taken money of the allotment of which no information was given to them.

SOM PRAKASH,
Feb. 4th, 1889.

32. A correspondent of the *Som Prakash*, of the 4th February, says that the Commissioners of the Howrah Municipality are not sufficiently alive to their

The Howrah Municipality.

duties. They attend only to the wants of those portions of the Municipality in which they themselves reside. Look at the condition of the Circular Road. A portion of it is still in a state of disrepair, and no arrangement has been made to light it at night. The sanitary condition of the villages of Santragachi, Betar, Baksara and others is miserable in the extreme. The number of conservancy carts at the disposal of the Municipality is insufficient, and its carts do not visit every part of the Municipality. The authorities should look to the condition of the Municipality.

DAINIK & SAMACHAR
CHANDRIKA,
Feb. 4th, 1889.

33. The *Dainik and Samachar Chandrika*, of the 4th February, says that under the new Calcutta Municipal Act, there will be an election of Commissioners on the 15th of March next. It is perhaps

Canvassing for votes for the Municipal Commissionership of Calcutta.

with a view of preventing candidates for Commissionerships from bringing pressure on the voters that it has been notified in the *Calcutta Gazette* that postcards, containing the necessary information in regard to voting, will be sent to such of the rate payers of Calcutta as are entitled to vote within one week before the day of election, but candidates for election have already commenced canvassing for votes.

NAVAVIBHAKAR
SADHARANI,
Feb. 4th, 1889.

34. The *Navavibhakar Sadharani*, of the 4th February, says that it cannot be satisfied with the revival of only the Union Committee in the Serampore sub-

Union Committees.

division. The members of the Local Boards are known to but few among the inhabitants of the 100 or 150 villages which they represent, and they are aware of the condition of only a very few among those villages. Villagers in general are so ignorant of all about the District and Local Boards, that they do not even know to whom an application for the construction and repair of roads should be made. The inconvenience suffered by villagers on account of bad roads is so great that they take every man who makes enquiries on those points to be a person deputed by Government to ascertain their wants and grievances, and tell him their whole tale of suffering from the want of good roads and pathshalas and from the ravages of wild beasts. If the villagers of Bengal had been a clamorous people, Government would have been obliged, long before, to establish Union Committees all over the province. Under these circumstances, the revival of the Union Committee in the Serampore sub-division is calculated to give rise to a feeling of jealousy in other places and sub-divisions.

Local matters will not be satisfactorily managed so long as Union Committees are not established. The Local Boards have now to do a good deal of the work which is assigned to Union Committees in the Local Self-Government Act, such as looking to village roads, primary schools, pounds &c. The Local Boards can also make over to the Union Committees, with their consent, such work as the construction of drains and other sanitary works. If the Local Boards are relieved of all this work, they will be able to perform their own proper functions more satisfactorily. The Lieutenant-Governor is requested to establish Union Committees in all the districts.

35. The *Dainik and Samáchar Chandriká*, of the 7th February, expresses the hope that the Lieutenant-Governor will grant the just prayer made by the Calcutta Municipality to be vested with the power of partially supervising grog-shops within its jurisdiction.

DAINIK & SAMACHAR
CHANDRIKA,
Feb. 7th, 1889.

Supervision of grog-shops in Calcutta.

(g)—*Railways and communications, including canals and irrigation.*

36. The *Sansodhini*, of the 24th January, requests the Government and the managers of the steamers plying between Calcutta and Chittagong to enquire into the following cases:—

SANSODHINI,
Jan. 24th, 1889.

The steamers plying between Calcutta and Chittagong.

- (1) A month ago a Mahomedan youth, accompanied by his mother and wife, was travelling in a steamer. A European officer of the steamer unlawfully entered into and sat in the cabin occupied by the mother of the youth. A complaint was made before the captain of the vessel, who at first took no notice of the matter. But the officer was subsequently fined only two days' pay. Was the punishment adequate?
- (2) Cases of mismanagement in the steamers are very common. Thefts are committed in the steamers. Thieves take advantage of the least carelessness on the part of the passengers, and the passengers cannot therefore sleep with a sense of perfect security during the time—two or three days—they have to remain on board.

37. A correspondent of the *Sahachar*, of the 30th January, says that in consequence of the last flood the condition of the road starting from Mayapore and joining Raghunathpore near Saimana, in the district of Hooghly, has become extremely miserable, so much so that in the rainy season people will find it almost impossible to go to Jehanabad by that road. Baboo Harischandra Bhattacharyya Vice-Chairman, and other members of the Local Board, are requested to have the road thoroughly repaired.

SAHACHAR,
Jan. 30th, 1889.

The road from Mayapore to Raghunathpore in the district of Hooghly.

38. A correspondent of the *Sanjivani*, of the 2nd February, says that he was a passenger in the train which left the Sealdah station at 10 P.M. on the 17th January last. There were two women and one girl with him. The women and the girl were accommodated in the female compartment of a third class carriage, and the correspondent was in the next compartment for male passengers. When the train reached the Porada station, the passengers occupying the carriage in which the correspondent and his female companions were, were asked to change carriages on the ground that those carriages would be left at that station. The passengers, both male and female, therefore removed to other carriages. But when the train reached the Goalundo station, it was found that the carriages which they had been asked to vacate were occupied by male and female coolies. It was highly improper for the railway officers to ask passengers to alight from their carriages to make room for coolies.

SANJIVANI,
Feb. 2nd, 1889.

Irregularities in the Eastern Bengal State Railway.

The third class female compartment was also allowed to be occupied by male and female coolies. As there was no other female compartment, the female passengers were put to much inconvenience. It is said that such things are of frequent occurrence at the Porada station. The railway authorities are requested to look to this.

(h)—General.

URDU GUIDE,
Jan. 14th, 1889.

39. The *Urdu Guide*, of the 14th January, asks both the Supreme and the Provincial Governments to enquire how the resolution on the subject of the larger employment of Mahomedans in the public service has been given effect to by their subordinate officers.

The employment of Mahomedans in the public service.

URDU GUIDE,
Jan. 24th, 1889.

40. The same paper of the 24th January, says that they greatly err who think that Mahomedan papers urge the appointment of Mahomedans in the public service, irrespective of all considerations of fitness or ability. Far from it, what the Mahomedan papers say is, if a Hindu and a Mahomedan are candidates for the same post and are found to be equally qualified, preference should be given to the Mahomedan.

The employment of Mahomedans in the public service.

SURABHI & PATAKA,
Jan. 31st, 1889.

41. The *Surabhi and Patáká*, of the 31st January, refers to the statement made by Lord Cross on the subject of the alteration of the Indian Factory Law, and remarks as follows:—It is not at all strange that Lord Cross should succumb to the pressure brought upon him by the powerful weavers of Manchester. These men brought about the abolition of the import duties sometime ago, and they now want to alter the Indian Factory Law for no other purpose than to drive the products of the Bombay cotton mills from the market. But why do they use such roundabout means for securing their end, instead of calling upon the legislature in this country to enact a law prohibiting once for all the establishment of cloth mills in India?

The English Factory Law in India.

EDUCATION GAZETTE,
Feb. 1st, 1889.

42. The *Education Gazette*, of the 1st February, says that, considering the facilities afforded by the new rules regarding the Postal Savings Banks for the purchase of Government securities by depositors, the latter will have no ground of complaint against the changes which the rules introduce.

The Postal Savings Bank rules.

SAMAYA,
Feb. 1st, 1889.

43. The *Samaya*, of the 1st February, says that the statement recently made by Lord Cross that the Indian Factory Law will be soon changed is significant. It means that as the support of the Lancashire weavers is essential to his party at the ensuing general election, they must be kept in good humour at any cost. The writer had no idea that Lord Cross is such a selfish man. When he has promised to alter the Indian Factory Law, it is certain he will not content himself with altering that law, and that he will also see that the alterations made in the law are duly enforced. To whom will Indians look up for redress if the Secretary of State for India himself wrongs them in his desire to further his own private or party interests?

Lord Cross on the Indian Factory Law.

SANJIVANI,
Feb. 2nd, 1889.

44. The *Sanjivani*, of the 2nd February, has learnt from a reliable source that the Government of India has issued a confidential circular to all District Magistrates directing them to ascertain the names of those persons who join in political agitations in each district, and whether there are any Government officers among such persons. The Magistrates have been further asked to dissuade people from joining political movements. There can be no doubt that certain newspapers will contradict this as absolutely unfounded. But unfounded it is not: it is true beyond question.

A confidential circular of the Government of India.

SANJIVANI

45. The same paper says that the Assam Government has expressed its desire to grant free leases of land for three years to coolies after the expiration of their terms of contract in order to enable them to settle there. The *Englishman* newspaper, the organ of the tea planters, is alarmed at this proposal, and says that, if the proposal is carried out, coolies will not work in the tea gardens after

The Assam Government and tea-garden coolies.

the expiration of their term of contract. But if coolies are, as the *Englishman* so often says, so kindly treated in the tea gardens, why has this proposal excited so much fear in his mind, and why does he think that coolies will not work in the gardens if they get land elsewhere?

46. The same paper says that some people will rejoice at the order issued by Government permitting sepoy to use Martini-Henri rifles. But there is really nothing to rejoice at in this. The European soldiers of Government have been given Snider rifles, whose range is greater than that of the Martini-Henri. The Martini-Henri is certainly a better weapon than the one which sepoy were so long using, but it is for all that an inferior weapon to the Snider rifle. It is a pity that the sepoy who has always given incontrovertible proof of bravery, hardihood, loyalty and gallantry, is not allowed to use the same arms as his European comrade. This individious distinction between the sepoy and the English soldier is a disgrace to British rule in India.

SANJIVAN.
Feb. 2nd, 1889.

47. The *Dacca Prakash*, of the 3rd February, questions the correctness of the estimate made by the Assam Agricultural Department of the outturn of the mustard crop in that province next year. As the officers of the Agricultural Department never take the trouble of ascertaining, by personal inspection, the areas under cultivation in the different villages, their statement regarding the area under mustard cultivation, and the probable outturn of mustard, is not worth more than a guess. According to those officers, Assam will yield about 8,96,000 maunds of mustard next year. If so, as the consumption of mustard in Assam cannot be larger than 4 lakhs of maunds, that province ought to export about 5 lakhs of maunds of mustard next year. But Government returns show that Assam exported 7,11,578 maunds last year and 6,24,750 maunds year before last, thus proving the probable incorrectness of the estimate for next year.

DACCA PRAKASH
Feb. 3rd, 1889.

48. The same paper doubts whether, in a hot country like Bengal, dâk-runners will be able to carry out the recent order of the Postal Department, requiring them to carry dâk twice a day. It is said that the practice is already in force in Madras, but Bengal is not Madras.

DACCA PRAKASH,

49. The *Som Prakash*, of the 4th February, says that the appointment this year of the Superintendent of the Preventive Service to do the duties of an Income-tax Collector over and above the duties of his own office has become a new source of oppression. As the officer in question has to perform a double set of duties, the time at his disposal is necessarily short, and he has consequently to do his income-tax work in a hurry. Formerly when the office of Income-tax Collector was kept distinct, people could obtain redress against unjust assessments, for there was then somebody who had time to go through the income-tax cases. Not so now. For want of time the present officer has to dispose of even the most important cases with the utmost haste, and the result is that the public is practically denied all redress against the doings of the income-tax assessors. To give one example:—A poor Brahmin of Gilabori, a village in the district of Maldah, was assessed to an income-tax of Rs. 10 per annum. He appealed to the Collector against this assessment, but in vain. As he did not pay the tax, a suit was instituted against him for the recovery of the tax, and a warrant was next issued for his arrest. As the man was really unable to pay the tax, all these measures failed, and ultimately the poor man was sent to jail for 42 days, when his son somehow procured and paid the tax.

SOM PRAKASH,
Feb. 4th, 1889.

DAINIK & SAMACHAR
CHANDRIKA,
Feb. 4th, 1889.

50. The *Dainik and Samachar Chandrika*, of the 4th February, says that as the obstruction of drainage caused by the several railway lines is the real cause of malaria and others diseases which have for years been devastating Bengal, it is the railway administrations, and not the Municipalities and District Boards in the country, which should be charged with the execution of sanitary works in the mofussil; for justice requires that he who causes injury should pay the cost of repairing it. It would be gross injustice to make the Boards and Municipalities pay the whole cost of the sanitary business. The railway administrations should be compelled to pay the cost of repairing the mischief they have done. Let Boards and Municipalities do their proper part of this work, and let railway administrations do their proper part of it, and the work will be rightly and easily done.

NAVAVIBHAKAR
SADHARANI
Feb. 4th, 1889.

51. The *Navavibhakar Sadharani*, of the 4th February, says that though there are abler men than Syud Amir Hossein, it is still glad at his confirmation in the post of Presidency Magistrate.

III.—LEGISLATIVE.

GAUHAR,
Jan. 20th, 1889.

52. The *Gauhar*, of the 20th January, asks Government to pass a law making it penal for parents to allow their children to wear jewellery. Many children are murdered every year for the sake of the jewellery on their persons.

SAHACHAR,
Jan. 30th, 1889.

53. The *Sahachar*, of the 30th January, thinks that the persons of girls in this country will be sufficiently protected if the present age limit for consent is raised from 10 to 12 or 13 years. In England that limit has been raised to 16 years. But in a warm country like India 12 or 13 years will be the best limit.

SAHACHAR.

Dr. Mahendra Lal Sarkar in the Bengal Council.

54. The same paper is glad at Dr. Mahendra Lal Sarkar's reappointment to the Bengal Council.

SURABHI & PATAKA,
Jan. 31st 1889.

55. The *Surabhi and Pataka*, of the 31st January, says that if Lord Dufferin's recommendations on the subject of the reformation of the Indian Legislative Councils are adopted, there will only be a slight change in the procedure of the Viceregal Council of which the general constitution will remain unaltered. But the change, slight though it be, will benefit the country immensely. And in the eyes of the unfortunate people of India this trifling concession to their demand will be a thing of good augury for their future. For this readiness of the authorities to give political rights to the people of this country means that in their opinion the people have become fit to receive such rights.

IV.—NATIVE STATES.

RUNGPORE DIK
PRAKASH,
Jan. 24th, 1889.

56. The *Rungpore Dik Prakash*, of the 24th January, complains of gross mismanagement in the Tipperah State. The Maharajah does not personally supervise the administration of his State. Competent ministers cannot remain long in their posts on account of disagreement with the Maharajah. The State officials, both high and low, are corrupt. The Maharajah keeps no control over the finances, and permits extravagant expenditure. When Baboo Dina Nath Sen was Prime Minister, a *mudi* came to him and claimed payment of Rs. 27,000 for sundry articles supplied to the Raj. The Baboo agreed to pay him Rs. 13,000, which

the *mudi* declined to accept. Baboo Dina Nath therefore asked the *mudi* to produce his accounts and vouchers. But the *mudi* went direct to the Maharajah and demanded payment of Rs. 27,000. The Rajah ordered his treasurer to pay the full amount of the claim without consulting the Prime Minister. Again old articles are not used by the members of the Raj family. A large quantity of winter clothing is prepared every year for each member of the Raj family. Costly furniture, purchased on festive occasions, cannot be found on the day following the festivities. One maund of rice a day is allotted for the Maharajah's own table. No attempt is ever made to do away with wasteful expenditure, and the Raj is on the verge of ruin.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

57. The *Bangabasi*, of the 2nd February, is alarmed to read in the *Englishman* newspaper, the accredited organ of Government, that Government will not help

BANGABASI,
Feb. 2nd, 1899.

Scarcity in Behar.

those people who will not personally attend the relief offices established in the famine tracts of Behar. Government ought to bear in mind the following words of the Famine Commission in this connection :—"There will always be classes who, from fixed habits or social institutions of various sorts, or from their personal character or ignorance, will neither help themselves nor be helped, and who, though they suffer from extreme want, will linger on without applying for or accepting relief till it is too late to save their lives." Sir Steuart Bayley is earnestly requested to be very careful on this point. Government is also requested to announce at once whether it has any intention of importing food-grains into Behar in order that traders may be in no doubt as to what they themselves should do.

58. A correspondent of the same paper says that the inhabitants of Baliapole, a village near Mahespore in the Balasore district, are greatly suffering on

BANGABASI.

Scarcity at Baliapole in Balasore.

account of scarcity. The excessive rainfall of this year, and the deficient rainfall of last year, have caused this scarcity. Government is requested to open relief works at once. Srimati Kamala Kamini Debi of Boinchee, in the district of Hooghly, who is the zemindar of the village, is also requested to relieve the sufferings of her ryots.

VI.—MISCELLANEOUS.

59. The *Urdu Guide*, of the 26th January, says that the leaders of the Congress movement tell a lie when they say that they represent the people of India. Before introducing political reforms, they ought to introduce salutary reforms in the manners and customs of the people; and until this is done no good will be derived from these so-called National Congresses.

URDU GUIDE,
Jan. 26th 1899.

The Congress movement.

60. The *Prajá Bandhu*, of the 1st February, refers to Sir Lepel Griffin's article in the *Asiatic Quarterly Review*, and remarks as follows :—

PRAJA BANDHU,
Feb. 1st, 1899.

Sir Lepel Griffin's article in the *Asiatic Quarterly Review*.

Some time ago Sir Lepel Griffin taunted Bengalis with being a nation of grasshoppers, and he now says that the Bengalis are fond of proclaiming themselves cowards. But who is the greater coward, Sir Lepel himself or the Bengali? Of course, from his distant home, Sir Lepel can abuse Bengalis as much as he likes. But if he had had the courage while in India to abuse them in that way, he would probably have been taught just such a lesson as Mr. Chesney of the *Pioneer* had been taught by Mr. Hearsey.

That Sir Lepel is a worthless man is well known, and the public in this country are ready to regard his effusions as the ravings of a maniac. But mischief may possibly arise if the Madras Native Army comes to know what character Sir Lepel has given to it. It is for this reason that the attention of Government is drawn to this article of Sir Lepel's.

Sir Lepel says that the *Parsis* are prospering because they live under British rule. But he seems to be ignorant of the fact that the *Parsis* came to India 13 hundred years ago, and free from the persecution of the Mahomedans of Persia, have all this time lived here in peace and prosperity under the protection of Hindu Kings.

There is nothing to wonder at in Sir Lepel's abuse of the native press of India, which has driven him from India, and which stands in the way of his return to it.

SAMAYA,
Feb. 1st, 1889.

61. The *Samaya*, of the 1st February, says that, in the course of an article recently published in the *Asiatic Quarterly Review*, Sir Lepel Griffin has stated that if Government allows the natives of India to join the European Volunteer Corps, the result will be the extinction of that corps, because no European Volunteer Corps will like to see natives in their ranks, and that if, on the other hand, Government excludes natives from the European Volunteer Corps, and allows them to form a separate corps of their own, the natives will look upon such treatment as a proof of Government's distrust of them. This is clearly a false and fallacious view of the matter. Even now Government keeps its European regiments distinct from its native regiments without raising any such objections or producing any such consequences.

The consequences which Sir Lepel talks of will follow not from the exclusion of natives from the European Volunteer Corps, but from their exclusion from the volunteering right itself. It seems Sir Lepel is not in the habit of thinking carefully on a subject before recording his views on it.

BANGABASI,
Feb. 2nd, 1889.

62. The *Bangabasi*, of the 2nd February, says that the trade which has sprung up under the British rule in India is an artificial growth, and the Indians are not much interested in that trade. It is foolish to compare Indian with American trade, as is often done on the ground that India and America are both agricultural countries, whose exports exceed their imports. There is this fundamental difference between the Indian and the American trade, that whereas the former consists of what the Indian can himself ill spare, the latter consists of what is left to the American after a full supply of all that he wants for his own use or consumption. America, for instance, makes all the cloth she requires with her own cotton, and sends only her surplus cotton to other countries; whilst India sells all her cotton to England and wholly depends on England for her clothing. America eats her own wheat and sells only her surplus wheat to others; but India exports all her wheat to England and either fasts or lives on half-ration herself.

Money remittances to England involve much loss on account of Exchange. Indian merchants therefore send large quantities of wheat, cotton, jute and other produce in preference to money. Englishmen require such articles, and there is therefore no export duty on them. The poor Indian cultivator now largely cultivates these articles for the sake of money. The area under the cultivation of *marua*, *makka* and other food-grains is thus gradually decreasing, whilst the area under the cultivation of wheat and cotton is steadily increasing. In East Bengal the area growing food-grains is decreasing, and the area under jute cultivation is increasing. But a few years ago the value of jute exported from East Bengal was only 5 or 6 lakhs of rupees; to-day it is 5 or 6 crores of rupees. This looks like pro-

perity, but it really means half-starvation for the cultivator. It is said in defence of this growing jute cultivation that the *churs* of the Brahmaputra on which jute is principally cultivated do not yield other crops. This is not true. The *churs* are well suited to the cultivation of *boro* paddy.

And Government encourages this very exportation of wheat, cotton, jute and other articles by reducing railway fares and steamer freights thereon. The poor Indian cultivators are selling their food for money, and thus a brisk trade seems going on. That is, however, a most abnormal and unnatural trade which gives money, but takes away food. The people of India derive no real benefit from such trade, and that trade will one day prove disastrous to them. They must be fools who find delight or rejoice in the development of this trade.

63. The *Som Prakāsh*, of the 4th February, referring to Sir Auckland Colvin's proposed visit to Lord Lansdowne, asks, is Sir Auckland coming to see the new Viceroy with the object of poisoning his un-

Sir Auckland Colvin's visit to Lord Lansdowne.

SOM PRAKASH,
Feb. 4th, 1889.

biased mind against the natives?

Was not Lord Dufferin content with making his St. Andrew's speech, and did he therefore think it necessary to leave instructions with Sir Auckland to visit the new Viceroy? Lord Lansdowne is asked to steer clear of the Colvin clique.

64. The *Navavibhākar Sādhārani*, of the 4th February, says that it is Sir Auckland Colvin who advised Lord Dufferin to increase taxation and banished Arabi Pasha. The suspicion is not therefore groundless or unfair that he is coming to Calcutta either with the proposal of a new tax for Lord Lansdowne, or with a proposal for the deportation of Mr. Hume. The *Pioneer*, with which Sir Auckland is closely connected, has recommended the banishment of Mr. Hume. The present race of officials is of a stamp which makes it by no means unjust to suspect them of entertaining such designs.

Sir Auckland Colvin.

NAVAVIBHAKAR
SADHARANI,
Feb. 4th, 1889.

65. The same paper says that Captain Hearsey's assault upon the Editor of the *Pioneer* may have been an offence in the eye of the law, but it was in no sense a cowardly act. It is rather the *Pioneer* which has acted like a coward in this matter. It was cowardly to have abused a gentleman in foul language: it was more cowardly not to have apologised for it; and it has been still more cowardly to abuse an opponent after his conviction in a court of justice. The *Pioneer* is an organ of the cowardly section of the Anglo-Indian community, and high and generous chivalry is not to be expected of it.

Captain Hearsey and the *Pioneer*.

NAVAVIBHAKAR
SADHARANI

URIYA PAPERS.

66. The *Uriya and Navasamvād*, of 16th January, learns with delight that the Commander-in-Chief of India has proposed to open a Military College in India, having for its object the education of the native youths of India in the art of warfare, and hopes that the much needed reform will be carried out without any more delay.

A Military College for the Indians.

URIYA AND
NAVASAMVAD,
Jan. 16th, 1889.

67. Alluding to the inspection of pounds, ferries, and roads lying in their jurisdictions by the Sub-Inspectors of Schools, the same paper considers it necessary to point out that these extra duties imposed on them by the Local and District Boards are calculated to affect the efficiency of their inspection work in connection with schools and pathshalas.

Extra work for Sub-Inspectors of Schools.

URIYA AND
NAVASAMVAD.

UTKAL DIPIKA,
Jan. 19th, 1889.

68. The *Utkal Dipikā*, of the 19th January, takes a comic view of the attempt made by the Government of India to confer a title on a Burmese head-constable

A titled head-constable.

in British Burma, and suggests that Government should give him a promotion in order to enable him to live in a style suited to the prestige of his new social position. Government, it hopes, will not at least reproduce the ludicrous spectacle so often seen in the Orissa Gurjats, of Paiks clad in tattered garments and housed within dilapidated walls, going about with high flown titles to their names.

UTKAL DIPIKA.

69. Referring to the state of the crops in the past season, the same paper sounds a note of alarm and confidently asserts that after the month of Chaitra next,

Scarcity in Cuttack.

and before the next *beali* crop is reaped, the inhabitants of Cuttack will have to face the severe scarcity which is stealing upon them step by step, as the stock of rice or paddy in the country, derived from at the best an eight-anna winter crop, is being exhausted day after day.

UTKAL DIPIKA.
Jan. 26th, 1889.

70. Referring to the embezzlement of Dhenkanal State money in the office of the Engineer to that Tributary State

Embezzlement of Dhenkanal State money.

by a clerk of that office, the *Utkal Dipikā*, of the 26th January, regrets to point out that a

serious mistake was committed by the authorities concerned in putting a clerk in charge of money without asking him to furnish the necessary security.

ASSAM PAPERS.

SILCHAR,
Jan. 28th, 1889.

71. The *Silchar*, of the 28th January, says that Mr. Twidale, Magistrate of Silchar, is wholly unfit for his post.

Mr. Twidale, Magistrate of Silchar.

He knows neither Hindi nor Bengali, and has no knowledge even of the papers he is required to sign. He is in perpetual fear lest somebody should tamper with the law papers containing the depositions of complainants and defendants, and therefore makes it a rule to take them home. He is completely at the mercy of his Sheristadar. One day, while leaving court, he said to his Sheristadar—"Look you, sir, I know nothing. So, if you deceive me, I will have you dismissed." A native of this country has to pass strict examinations before he is elevated to the important post of Magistrate. But no such test is apparently required in the case of Europeans.

SILCHAR.

72. The same paper has heard a rumour to the effect that, as the Commissioner is now staying at Silchar, the

The *melā* at Silchar.

fear of being pressed into his service as coolies has prevented the lower classes of people from visiting the *melā* which is held at Silchar. The attendance at the *melā* has been consequently small this year, and the sellers of goods and the *ijardars* have therefore been great losers.

SILCHAR.

Moral education in Indian Schools.

73. The same paper has the following on the subject of moral education in the schools in this country:—

Boys like to imitate the conduct of their parents and teachers. If they are brought up in well regulated households, and if they have good men for their teachers, they naturally grow up virtuous and orderly. But if their parents are people of ill-regulated habits—that is to say, if their fathers are drunkards and shamefully obsequious to their mothers, and if their mothers are selfish and despotic, having it all their own way and so on, and if they have for teachers atheists and men devoid of all religious principles, whose private character is vicious to a degree, they naturally grow up immoral and unmanageable. And as good parents and good teachers are now unfortu-

nately rare in this country, the character of the Bengali school-boy of the present time is necessarily bad. And unless the real causes of that deterioration are removed, no endeavours on the part of Government or of Sir Alfred Croft to improve school-boy morality, and no amount of lecturing by Baboo Pratap Chandra Majumdar, will secure the desired elevation of the juvenile character.

74. The same paper says that now that Mr. J. Wilson, Inspector of Schools, Assam, has become Director of Public Instruction in that province, he ought to have

A native Assistant Inspector of Schools for Assam.

a native Assistant Inspector. Baboo Navakishor, the present Deputy Inspector of Schools, ought to be appointed in that capacity, and it is hoped that Mr. Fitzpatrick will not overlook Navakishor's claims.

SILCHAR.
Jan. 28th, 1889.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th February 1889.

